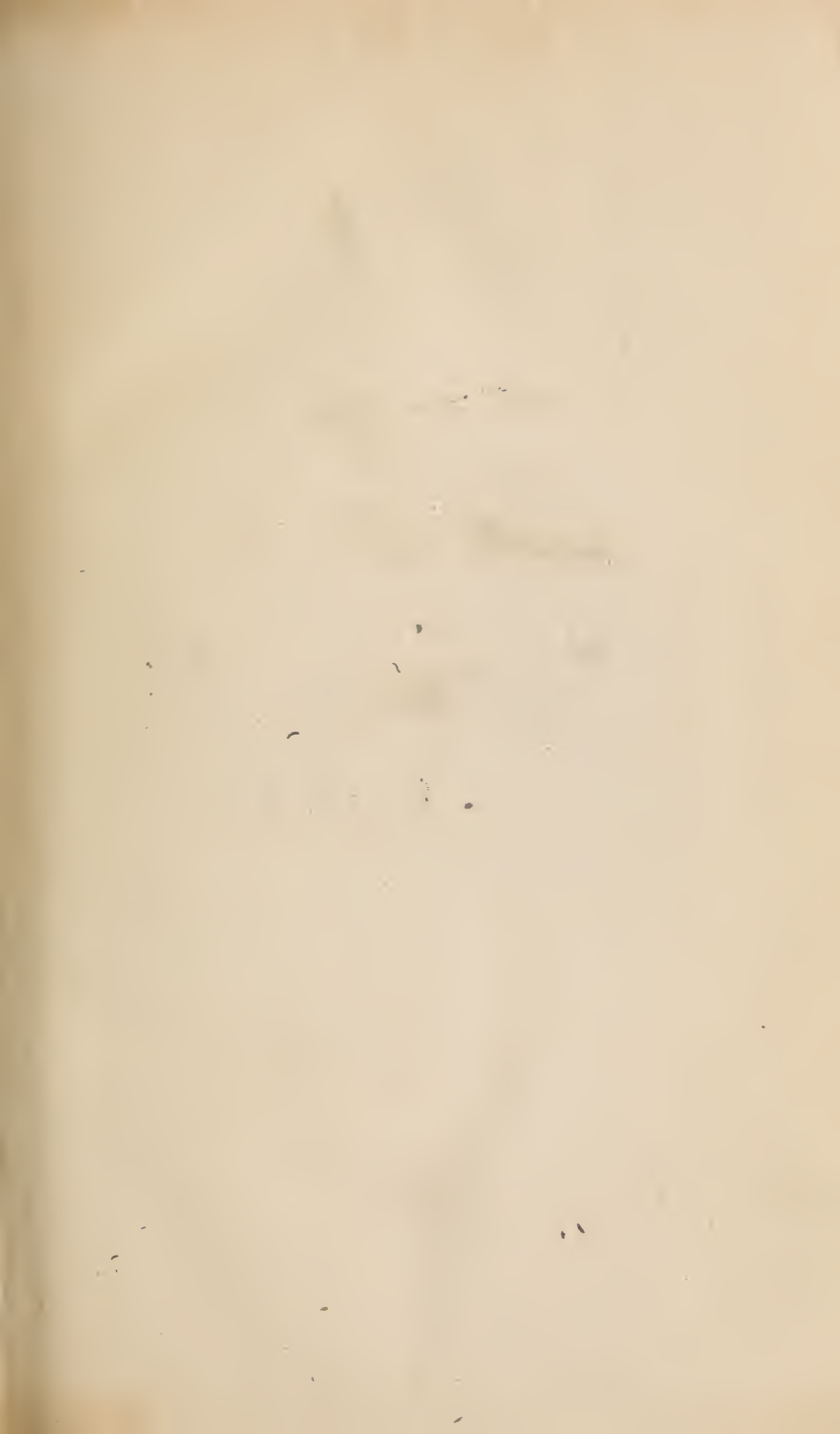


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THE GREAT BASIN OF THE NILE.*

The travels of Captain Speke resulted, in 1862, in the identification of Victoria Nyanza, a great lake which extends from about fifteen miles north of the Equator, to the neighborhood of latitude $2^{\circ} 30'$ S.—as the source of the Victoria Nile, or River Somerset. This stream however, near latitude $2^{\circ} 15'$, turns to the westward, and flows into the north end of another great lake, whence it issues again almost immediately as the Nile proper. Captain Speke heard from the natives of the existence of this second source of the mighty river which has remained for so many ages the great mystery of geography; but he did not see it, and was unable to trace the course of the Somerset Nile, further north than the first parallel of north latitude. The discovery of the second lake, now called the Albert Nyanza, was reserved for Mr. Baker, and forms the subject of the present book.

Captains Grant and Speke had been sent out by the English Government from the S., via Zanzibar, for the purpose of trying to reach the source of the Nile; and they were still absent when Mr. Baker, who from his youth had been inured to wild sports in tropical climates, sailed from Cairo, April 15, 1861, in the hope of accomplishing the same discovery and meeting his adventurous countrymen. Believing that one cause of the failure of previous African expeditions was the division of counsels which almost inevitably results when the party is a large one, he resolved to proceed alone. But there was one person who insisted upon going with him, and who proved an invaluable ally. This was his heroic young wife, who shared all his

* THE ALBERT N'YANZA. GREAT BASIN OF THE NILE, AND EXPLORATION OF THE NILE SOURCES. BY SAMUEL WHITE BAKER. With Maps, Illustrations, and Portraits. 8vo. pp. 516. London: McMillan & Co. Philadelphia: J. B. Lippincott & Co.

dangers and fatigues, and saved him more than once from imminent death. Reaching Berber, eight camel's marches from the junction of the White and Blue Niles, Mr. Baker became convinced that it would be impossible to prosecute his journey without a knowledge of Arabic. He accordingly spent a year and a half in acquiring that language, and in the meantime explored the Abyssinian affluents of the Nile. An account of these journeys he promises to give in a future volume.

To organize his expedition, at the end of this period of preparatory study and travel, required a careful selection of attendants; but the Governor-General of Soudan, to whom he applied for assistance, would not help him, and Khartoum, the town at the junction of the White and Blue Niles, whence he purposed starting, contained only robbers. These he was finally obliged to accept. An armed escort was necessary, because the slave-traffic had for years existed like a pestilence in the negro countries, and had so exasperated the tribes that those who in former times were friendly had become hostile to all comers. Mr. Baker started from Khartoum, December 18, 1862. His party consisted of ninety-six persons, including forty sailors, who were to convey him in boats as far as Gondokoro, on the Upper Nile. His only white companion, besides his wife, was a German carpenter, a famous traveller and hunter, who died of consumption two weeks afterward. He had twenty-one donkeys, four camels, and four horses, which he hoped would render him independent of porters, the want of transport being one of the great difficulties in African exploration. The donkeys proved by far the most valuable animals. Both they and the camels, however, suffered severely from a bird about the size of a thrush, which, alighting upon them for the purpose of searching for vermin, ate deep holes in their flesh, and could hardly be driven off.

Reaching Gondokoro, which Mr. Baker describes as "a colony of cut-throats," the party found their difficulties only beginning. Our author was regarded by the traders in slaves and ivory as a spy of the British Government. Whenever he approached their encampments he heard the clanking of chains as the slaves were driven into hiding-places so that he might not see them. The traders resolved that he should not penetrate into the interior, and, among other means of impeding him, they resorted to the plan of tampering with his men. The result was a mutiny.

Matters were in this delicate situation when guns were heard firing in the distance. Baker's negroes rushed to the boat with a report that two white men had arrived, who had come from the sea. Our author hurried to meet them, and recognized in one of the two his old friend Speke:

"With a heart beating with joy I took off my cap and gave them a welcome hurrah! as I ran toward him. For the moment he did not recognize me; ten years growth of beard and moustache had worked a change; and as I was totally unexpected, my sudden appearance in the centre of Africa appeared to him incredible. I

hardly required an introduction to his companion, as we felt already acquainted, and after the first transports of this happy meeting we walked together to my diabbiah; my men surrounding us with smoke and noise by keeping up an unremitting fire of musketry the whole way. We were shortly seated on deck under the awning, and such rough fare as could be hastily prepared was set before these two ragged, care-worn specimens of African travel, whom I looked upon with feelings of pride as my own countrymen."

Having received from them a map of their route and an account of what portions of country remained to be explored, and seen them embark for home at Gondokoro, Mr. Baker renewed his preparations for the start. Another mutiny, with a plot to murder, was discovered by a faithful boy named Saat—the only faithful attendant except an habitual drunkard named Richarn, in the whole party,—and was checked by a little display of pluck and generalship; but the discomfited savages refused to continue the journey. At last by dint of threats, seventeen men were induced to march, purposing, as Mr. Baker well knew, to desert at a more convenient opportunity, and the cavalcade accordingly started for Central Africa, March 26, 1863, following a party of traders who had threatened to fire upon them if they came near. But as our travellers had neither guide nor interpreter, it was necessary to force themselves upon the traders' company. There was a dangerous pass on the road, through the territory of a warlike people, and Mr. Baker knew that the traders had but to give the word and the natives would fall upon him. His only hope was in outmarching his unfriendly companions. In this he failed, and the expedition was apparently on the brink of destruction, when Mrs. Baker, with her woman's tact, succeeded in disarming the hostility of the chief trader, and turning him into a serviceable ally. Thus, notwithstanding another mutiny, which Mr. Baker quelled, the two parties reached in safety Tarrangolle, the chief town of the Latooka country, 101 miles east of Gondokoro.

The men of the Latookas are fine-looking, averaging six feet in height, and are magnificently formed. Unlike all other tribes of the White Nile, they have high foreheads, large eyes, rather high cheek-bones, well-shaped mouths, and pleasing countenances, their appearance altogether denoting a Galla origin. The women are immensely large and very ugly. The Latookas, though a warlike people, are frank, good-natured and civil. Tarrangolle consists of about 3,000 houses, each surrounded by a little stockaded court-yard, and the whole town encompassed by a palisade of iron-wood. The dwellings are generally bell-shaped, though some are formed like huge candle-extinguishers, the neatly thatched roof rising to the height of twenty-five feet, and sloping to within two and a half feet of the ground. There are no windows, and the door is so low that entrance has to be effected on all fours. The weapons of the Latookas comprise a lance, a heavy iron-headed mace, a long-bladed knife, a sword, and a formidable bracelet armed with knife blades about four inches

long. Their defensive armor consists of a shield of buffalo hide, and a helmet which is also their sole article of clothing. This helmet is nothing less than the soldier's own hair, the dressing of which requires from eight to ten years. The thick, crisp wool is woven with fine twine, formed from the bark of a tree, until it produces a thick net-work; as the new hair grows through this matted substance, it is subjected to the same process, until in the course of years a compact substance is formed, like strong felt, about an inch and a half thick, and is trained into the shape of a helmet. A strong rim about two inches deep is formed by sewing it together with thread, and the front of the helmet is protected by a plate of polished copper, while a piece of the same metal, about a foot long, and shaped like the half of a bishop's mitre, forms the crest. The frame of the helmet thus constructed, the whole edifice is completed by an elaborate decorative bead-work, the richness of which depends upon the wealth of the owner. A row of cowrie shells, stitched around the edge so as to form a solid rim, is considered indispensable.

The dress of the women consists of a large flap of tanned leather, worn in front like a freemason's apron, and a long tail made of fine twine, and rubbed with red ochre and grease. Like the other White Nile tribes, the Latookas extract the four front teeth of the lower jaw. They perforate the under lip, and insert in the hole a stick of polished crystal about the size of a drawing pencil, keeping it in place by binding twine about the inner end; this protrudes into the space left by the removal of his teeth, and the tongue plays upon it during conversation, giving the stick an indescribably ludicrous wriggling motion. The wife of the Latooka chief was very anxious to decorate Mrs. Baker's lip and jaw after the fashion of the country, and furthermore to dress her hair in the most approved female mode, by cutting it short and rubbing it with grease and vermilion. Polygamy is generally practised. The market value of a wife is equivalent to ten cows; a large family of daughters therefore is a source of considerable wealth. Women are compelled to do a great amount of slavish work, and seem never to be *loved* in the proper meaning of that word; but they are treated with a certain sort of respect even in time of hostilities. Though they are employed as spies, there is a general understanding all through this part of Africa, that they shall not be killed in war; not for sentimental, but for commercial reasons, because they are so scarce and expensive.

On the 23rd of June, the traders, started for Obbo, five days' march to the south-west. At Obbo, Mr. Baker, by his medical skill, and his wife by her kindness to the women, soon made a very enviable reputation, and their residence in the town for the next few months, in spite of continued sickness, and sometimes scarcity of food, was quite endurable. The chief, named Katchibe, was a great friend of theirs.

Mr. Baker finally obtained from Ibrahim, the chief of the trading

party, a loan of a force of porters and one hundred armed men, with whom, in January, 1864, he started for the town of Unyoor, king Kamrasi, on the Somerset River—the same chieftain who had been visited by Speke. This town he knew from native reports, was not far from the Luta N'zige—the great lake which formed the goal of his wanderings. All his horses and camels, and all but eight of his twenty-one donkeys, were dead, and he was consequently forced to purchase and train to the saddle three oxen, which he named “Beef,” (subsequently, in allusion to his reduced condition, rechristened “Bones,”) “Steaks,” and “Suet.” It would take too long to recount the difficulties which he encountered in the Unyoro country; the deceit and extortion of the king; the details of the desertion of the porters, and the sickness of both the English travellers. Kamrasi at last agreed to furnish guides and an escort from his capital to the lake.

On the 14th of March, the great lake was reached.

“The day broke beautifully clear, and having crossed a deep valley between the hills, we toiled up the opposite slope. I hurried up to the summit. The glory of our prize burst suddenly upon me! There, like a sea of quick-silver, lay far beneath the grand expanse of water,—a boundless sea-horizon on the south and south-west, glittering in the noon-day sun; and on the west at fifty or sixty miles distance blue mountains rose from the bosom of the lake to a height of about 7,000 feet above its level.

It is impossible to describe the triumph of that moment;—here was the reward for all our labors—for the years of tenacity with which we had toiled through Africa. England had won the sources of the Nile! Long before I reached this spot, I had arranged to give three cheers with all our men in English style in honor of the discovery, but now that I looked down upon the great inland sea lying nestled in the very heart of Africa, and thought how vainly mankind had sought these sources throughout so many ages, and reflected that I had been the humble instrument permitted to unravel this portion of the great mystery, when so many greater than I had failed. I felt too serious to vent my feelings in vain cheers for victory, and I sincerely thanked God for having guided and supported us through all dangers to the good end. I was about fifteen hundred feet above the lake, and I looked down from the steep granite cliff upon those welcome waters—upon that vast reservoir which nourished Egypt and brought fertility where all was wilderness—upon that great source so long hidden from mankind; that source of bounty and of blessings to millions of human beings; and as one of the greatest objects in nature, I determined to honor it with a great name. As an imperishable memorial of one loved and mourned by our gracious Queen, and deplored by every Englishman, I called this great lake ‘the Albert N'yanza.’ The Victoria and Albert lakes, are the two sources of the Nile.

The lake was a vast depression far below the general level of the country, surrounded by precipitous cliffs, and bounded on the west

and south-west by great ranges of mountains from five to seven thousand feet above the level of its waters—thus it was the one great reservoir into which everything *must* drain; and from this vast rocky cistern the Nile made its exit, a giant at its birth. It was a grand arrangement of Nature, for the birth of so mighty and important a stream as the river Nile. The Victoria N'yanza of Speke, formed a reservoir at a high altitude, receiving a drainage from the west by the Kitangule river, and Speke had seen the M'fumbiro mountain at a great distance as a peak among the other mountains from which the streams descended, which by uniting, formed the main river Kitangule, the principal feeder of the Victoria lake from the west, in about the 2° S. latitude: thus the same chain of mountains that fed the Victoria on the east, must have a water-shed to the west and north that would flow into the Albert lake. The general drainage of the Nile basin tending from south to north, and the Albert lake extending much farther north than the Victoria, it receives the river from the latter lake, and thus monopolizes the entire head-waters of the Nile. The Albert is the grand reservoir, while the Victoria is the eastern source; the parent streams that form these lakes are from the same origin, and the Kitangule sheds its waters to the Victoria. to be received *eventually* by the Albert, precisely as the highlands of M'fumbiro and the Blue Mountains pour their northern drainage *direct* into the Albert lake. The entire Nile system, from the first Abyssinian tributary, the Atbara, in N. latitude $17^{\circ} 37'$ even to the Equator, exhibits a uniform drainage from S. E. to N. W., every tributary flowing in that direction to the main stream of the Nile; this system is persisted in by the Victoria Nile, which having continued a northern course from its exit from the Victoria lake, to Karuma in N. lat. $2^{\circ} 16'$, turns suddenly to the west and meets the Albert lake at Magungo; thus, a line drawn from Magungo, to the Ripon Falls from the Victoria lake, will prove the general slope of the country to be the same as exemplified throughout the entire system of the eastern basin of the Nile, tending from S. E. to N. W.

That many considerable affluents flow into the Albert lake, there is no doubt. The two waterfalls as seen by telescope upon the western shore descending from the Blue Mountains, must be important streams, or they could not have been distinguished at so great a distance as fifty or sixty miles; the natives assured me that very many streams, varying in size, descended the mountains upon all sides into the general reservoir."

From Vacovia, Mr. Baker made a thirteen days' voyage on the lake, as far as Magungo, at the mouth of the Victoria Nile, and thence up the river as far as the Murchison Falls. The rest of the journey back to Gondokoro was made by land, partly over the same route which our explorers already traversed, and on the 23rd of March, 1865, just two years after their first departure from that town, they reached it again, and took a boat down the Nile, homeward bound.

From the Foreign Missionary.

CORISCO BAY AND ELOBI ISLANDS.

Let us sail around into the Bay. Two broad rivers, draining the adjacent mainland, pour into Corisco Bay; one, the *Muni*, entering the north-eastern side of it; the other, the *Munda*, at the south-east side.

Starting from Evangasimba beach and rounding a point on the south called *Ugoni*, we reach the islet *Leva*, a mile to the south and west. When the tide is low, its sand-banks are laid bare and dry, where birds and man find a rich harvest of shell-fish. Great quantities of a conch, called *konongo*, are gathered there. If you have time to attend to natural curiosities, you will find on the Corisco reefs and in the shallows near and in the low water about the *Leva* banks, an endless variety of shell and weed. Many of them, no doubt, are unknown to books and scientific men.

The islet is uninhabited. Its sides are steep; about twenty feet above the sea. Its top is flat, of an area of less than two acres, and covered with trees and bushes. It has no water in the dry season. Though so small, it is very much resorted to by the natives gathering fish; and missionaries frequently take their scholars a day's excursion there. "A day at *Leva*" is to our pupils a Christmas holiday in America. We take cassava for them and sandwiches for ourselves; a fire is built; the shell-fish, for which the children dive, are cooked on the coals, and we all enjoy the day. If the sun has well dried the sands, we sometimes eat in a cave called *Ikenga ja Leva* (*Leva's Reception Hall*.) But generally we sit above on the islet under some spreading tree.

Let us sail or row on now. The water over which we move is full of fish; a hundred varieties of big and little, caught by net and spear and hook. On further, with the boat's prow turned south toward Cape Esterias, five miles beyond the southern point of Corisco, is *Mbanye* island. It is two or three miles in circumference. Only a stone's throw from its western side is a gem of an islet, and farther to sea is a bare sand-bank. The island is inhabited by immense numbers of rats, so bold that they run about the beach in the presence of visitors. Natives do not kill them, saying that bad winds will overtake any one who so does. People go there and stay for a week at a time, taking with them thatch to make temporary houses (called *maka*), and spend the time in spearing large fish. Turtles are caught there, and a fish (a manatus) whose flesh is, to me, more delicious than venison. Looking in a south-east direction from *Mbanye*, you see the wide mouth of the *Munda* river. The river is broad, but not very long. On its south side the land bends out to Cape Esterias, where there was an out-station of the French Roman Catholic mission of Gaboon. On the north bank is the country of the *Mbiko* nation or tribe, occupying the eastern side of the bay.

At a town *Bonjumba*, in that country, near the mouth of the river, Mr. Clemens once redeemed a little girl who was about to be put to death on a charge of witchcraft. He named the child

"Maria" for his missionary sister-in-law, Mrs. Clark. Maria is still with us, grown up a stout girl. The death from which she was rescued is common. All African tribes believe in witches.

Returning from Mbanye to Corisco, we journey rapidly with the sea-breeze. We will soon see before us a bank called *Nenge Megege* (Gull Island.) It is on the eastern side of Corisco, near the south point. Flocks of gulls are hovering over the glistening white sand, or darting out over the water to some fish school. If we went to it, we would be in about the very middle of the bay. Off on our right (east) hand, would be Mbiko; further to the north-east, the trade islands *Elobi*. There are three: Big Elobi, Little Elobi, and Mbe Elobi. Little is slightly to the north and east of the other two, so that as you approach from Corisco, the one overlaps the others and you seem to see but one island.

Small Elobi is of only a few acres area, with scarcely any native towns. It is occupied by the Spanish as a government post; and by seven other Europeans who have anchored ships and boats, and on shore large buildings called "factories" for trading in rubber and red-wood. These men have cloth, knives, and all other kinds of goods, with great quantities of rum and gin in their stores. These they lend or "*trust*" out to the natives in parcels of from \$5 to \$100. The Bengas, occupying the sea-coast keep the monopoly of "trust," to the exclusion of the other tribes lying back of them in the interior. A Benga who has received, say ten dollars, retains about two dollars as his "share" of profit, hands the remaining eight to a man of the tribe just next behind, *e. g.*, Mbiko, who retains say two as his share and passes the six left to the next tribe the Fangw, who collect the rubber or wood, carry it to the Mbiko, the latter to the Benga, who gives it to the trader. The latter knows that four dollars have not come back; but his gain is so large on the native articles when imported into Europe, that it covers losses by such theft. This 'Trust or Commission system is bad: it teaches all the people to be worse thieves than they naturally would be as heathens. It is the traders' fault, who yet are the loudest to complain of the people for badness.

Another source of evil in the Elobi trade is, that in every parcel or trust given out, the trader *compels* the native to take a certain proportion of rum, because on its sale the most gain is made. I have written thus at length on this secular point, to show a cause of often discouragement in the African coast missions. Temptation is thrown in the way of native Christians, and many are made drunkards. Most of the traders are members of the established churches of England, Scotland or Continental Europe, but many throw away their religion here, disregard the Sabbath, and live as polygamists. Some of their merchant employers in Christendom have been church office-holders. A shame for Christianity! A crime against the heathen!

These islands face east to the mouth of the river *Muni*, or Rio

D'Angra, miscalled by sailors River Danger. It has many branches inland; on two of them our first Scripture-readers were located, but tribal quarrels compelled their removal to other places. Several years ago Mr. Clement and Mr. Mackey went to the source of the Muni, finding beautiful water-falls in its course, and very cool weather at its head on the ridges of the Sierra del Crystal.

In the arc of the bay from the north bank of the river, we meet for the first time with another tribe, the Balengi. Skirting on farther toward Cape St. John, we come to Ibia's new outstation, *Hondo*. He is trying to induce the people to cultivate the ground industriously—to learn mechanic arts, to practice trade legitimately, *i. e.*, to cut their red-wood, carry it to the factory, and receive in useful articles (to the exclusion of rum) their pay, after having thus earned it. He hopes in this way to open a healthful path to earthly prosperity, while at the same time teaching and preaching.

R. H. NASSAU.

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From the West African Record.

ORIGIN OF SIERRA LEONE.

In 1765, there resided in London, Mr. William Sharp, an eminent surgeon, charitable and humane. His younger brother, Mr. Granville Sharp, occupied a subordinate station in the Ordnance office, a man of chivalrous philanthropy and dauntless moral courage. One morning Granville Sharp was leaving his brother's surgery in Mincing Lane, when he met a negro coming for medical advice, Jonathan Strong. He had been cruelly maltreated by his master, Mr. David Lyle, a lawyer of Barbados, who had beaten him about the head with a pistol. A disorder of the eyes, ague, fever and lameness, had resulted from this barbarity, and the poor slave was turned adrift by his master as useless. By the kindness of the two brothers, however, his health was restored, and a situation was found for him in Fenchurch Street. Two years after, his former master encountered him, and perceiving him to be strong and healthy again, resolved to claim possession of him. He was arrested and sent to prison, but had time to send to Mr. Sharp, who promptly came to the rescue, and had his case brought before the Lord Mayor. As the arrest was reckoned illegal, the negro was discharged. Law proceedings were commenced by Lyle against Sharp for having robbed him of a negro slave, and the whole question of the right of master over slave came under discussion. The belief of Mr. Sharp was, that the dictum of Chief Justice Holt, that "a slave, on reaching England, became free," was the law of England. The current of legal opinion ran the other way. The Attorney-General and Solicitor-General (1729,) had pronounced expressly to this effect; yet the dauntless Sharp, strong in his feeling of right, was not discouraged. He set himself

for two years to the study of the law, composed a treatise "On the Injustice of Tolerating Slavery in England," circulated it amongst the lawyers with such effect, that the counsel on the opposite side became disheartened, and Lyle abandoned his suit.

Various cases of oppressed negroes continued from time to time to occupy Mr. Sharp's attention. At last the decisive case occurred, which forever set at rest this long doubtful and contested point of law. A negro, James Somerset, brought over from Jamaica by Mr. C. Stewart, his master, escaped from him, was seized, and conveyed on board ship to be taken back to his master's estate. The case was brought before Lord Chief Justice Mansfield for trial. After various arguments of counsel, and repeated adjournments, sentence was given, June 22, 1772: "The claim of slavery never can be supported. The power claimed never was in use here, or acknowledged by the law." And hence was established by law the principle, forever memorable—"As soon as any slave sets his foot on English ground, he becomes free."

The consequence of this decision was, that the streets of London were infested by a number of blacks turned adrift by their masters. In the year 1786, at least four hundred of these were begging about London, the numbers having been increased by discharged black soldiers and seamen, who had served in the American war. They all flocked to Mr. Sharp, and he was seriously embarrassed as to what was best to do for them. A plan was suggested by a Mr. Smeathman, a former resident in Western Africa, to found a free negro settlement on the coast. The design was taken up by Mr. Sharp; preparations were made for a settlement on the coast; Sierra Leone was the site fixed upon; the Government approved, and, on the 8th of April, 1787, four hundred negroes and about sixty Europeans, chiefly women, sailed thither from England.

It would occupy too much space to trace the varying fortunes of the new settlement. Its struggle for life was long and arduous. Disease, discontent, bad management among the directors at home, hostile natives, internal strife and mutiny, plunder and demolition of the settlements by the French, and various other calamities, wasted the settlement. Its management changed hands; the original directors gave way to the St. George's Bay Company; these, in 1808, surrendered the settlement to the Crown; the Government employed for its management the agency of a new Company, called the African Institution, which was dissolved in 1827, since which it has been in the same position as other colonies of Great Britain.

A year after the passing of the Abolition of Slavery Act, Sierra Leone was constituted (16th March, 1808,) a depot for negroes released by British ships of war from slavers. The population in 1811, amounted to forty-five hundred, of whom twenty-five hundred were liberated slaves: in 1833, 29,764; and at the census in 1861, it was 43,000. The number of liberated slaves between June, 1819, and January, 1833, was 20,167.

From the African Times.

AFRICAN FIBRES.

SIR :—Your zealous, talented, and successful fellow-laborers in the improvement of the despised sons of Africa, the Geographical Society of Paris, in their bulletin of May, 1865, published a letter from Mons. Aristide Vallon, captain of a French frigate, to Mons. A. M. D'Avezac, in which letter, dated Senegal, he says that the family of the Malvaceæ there attain a most prodigious size, instancing a Fromager (*Bombax ceiba*) beneath the boughs of which the commandant of a post had made the home of himself and attendants, with their sheep and poultry; and he further says that beneath the same tree there were many compartments still to spare.

On reading the above it struck me that if the Malvaceæ was equally thriving on the West coast of Africa, this was the most important news for Africa and Europe likewise, as among the many branches of the Malvaceæ there are, in addition to cotton, two of the *Sidas*, *Sida rhomboidea* and *Sida rhombifolia*, two clothing fibre plants, which the Chinese have largely cultivated, and used for fine and warm clothing for many ages, and which they say make stronger and warmer clothing than cotton; and they ought to know, as they grow and use all three. From subsequent inquiries from some English gentlemen, who are personally acquainted with the West Coast of Africa, I learn that the *Sida rhomboidea* and *Sida rhombifolia* grow wild there, most luxuriantly, and of most excellent quality. Of the *Sida rhomboidea*, the *Sufit baralla* of British India. Dr. J. Forbes Watson, the reporter on the products of India at the Indian Museum, Whitehall-gardens, London, in his catalogue of the Indian department of the International Exhibition of London in 1862, page 141, says: "This fibre is very similar to jute, but is considered to be intrinsically so superior that it is worth from 5*l.* to 6*l.* more per ton, and that it has been placed next to that fibre to attract to it the attention which it deserves." From my own experiments on this fibre, spinners have valued it at 10*l.* per ton more than jute; it is a fine fibre, easily and cheaply deglutinated and bleached, and thereby becomes of a most excellent white fibre, to be woven alone, or as a mixing yarn in those fabries where the warp is of one material and the weft of another. This fibre, in my opinion, is to the manufacturer of fine papers the very best of all the exogen fibres in case the price thereof would suit them. The tow of this fibre when carded makes a most excellent wool-mixing fibre, worth at least 6*d.* per pound. It is easily dyed of brilliant colors, and then assumes great beauty.

Sida rhombifolia.—This is a fine, strong, and warm fibre, worth, in my opinion, 5*l.* per ton more than jute. It is not a good bleacher, will not become of a good white until it goes down to its ultimate fibre; but deglutinated and partially bleached, it spins well, makes a strong, good, and warm yarn, which the spinners tell me is well

suited for making orleans, coburgs, winseys, damasks. This fibre dyes easily of all dark colors as reds, brown, greens, and blues; its corded tow, spinners assure me, makes a woollenized fibre, well suited for the blanket trade. There is another fibre of a similar kind and value to the last mentioned—namely, Roselle of British India, (*Hidiseus sabdarifer*), or red sorrell. These fibres are only to be bought in the London market under the name of jute, which has from custom become the general name for all long fibres; and in case growers and importers would keep them separate, the several fibres would soon take their place and price in the market according to their sterling value. Rather more than sixty years ago this trade with British India was commenced, and the late Dr. Roxburgh wrote that in case he could extend it to two thousand tons per annum he should have accomplished great things for both India and England. Had the worthy, talented, and presevering Dr. Roxburgh lived until now, he would have seen his infant trade so extend as to return to British India, near a million pounds sterling per annum, and instead of two thousand tons, his expectations would have reached two hundred thousand tons per annum.

The Western Coast of Africa, from the warmth and humidity of its climate, and the geological formation of its soil, is most aptly suited for the growth of fibres, both oxogens and endogens, of superior quality to any other place I know of. Its anana, its sanseveria, and its palm fibres, both from the leaves of the oil-palm and the wine-palm, are of great value. (The fibre of the leaves of the oil-palm, I have been assured by a spinner, is the most valuable for silk trade of any fibre.) The sidas and red sorrel would give three crops, I presume, in this climate, per annum—they would grow to perfection in about six weeks. Sanseveria would give two crops per annum, weighing of clean fibre about thirty-two cwt. per acre—i. e., the two crops together. From what this trade has done for British India, from the united wants of England, Europe and America, which are yearly increasing, for these fibres to clothe their teeming millions of human beings; yea, from the wants of Africa itself, if civilization progresses there, as progress it must, because it is so affirmed in Divine revelation—this trade may become as valuable to the Wangaroo of Soloman as the gold thereof was in his days; whilst from the industrious habits such a trade could not fail to produce, the missionary and trader would find for their interest and labor a most powerful auxiliary, as if you create for Africa the means for obtaining the necessities of civilization, they will soon want some of the luxuries thereof also.

For the direction of growers and importers of fibres, allow me to say that the value and beauty of all fibres consist in their youth. They ought to be cut before seed, and must be carefully retted in clean water. They must be of even growth and age; and, therefore, *they must be sown*. Wild fibres will always be uneven in length; color and fineness, and therefore of little value compared to cultivated ones.

There can be no doubt whatever that if fibres can be produced in sufficient quantity and of a requisite firmness, that the demand for them will be rapidly increased, and its commercial value proportionately raised. The great difficulty to a more rapid development of the trade consists in some ready means by which the fibre could be separated from the gum and other vegetable portions of the plant. A similar difficulty existed with the native flax of New Zealand. The following extract is from a New Zealand paper on this important subject:—

“The subject that has excited the greatest amount of attention here, and we may say throughout the colony, is the variety of modes which have been suggested for preparing, dressing, and dyeing the *Phormium Tenax*, or New Zealand flax. Mr. McMillan led the way by generously revealing a mode of stripping the fibre (free of gum) by boiling in a mixture of water and cow-dung. Next came Mr. Waymouth with a receipt of innocuous chemicals, which had a still greater effect. Ingenuity has been constantly boiling the *Phormium Tenax* ever since; now in soap-suds, now in a decoction of animal carbons and natural ammonias, and goodness knows what besides. But the timely revelation has done an immense deal of good. We have derived from it a large stock of valuable information. A correspondent of the *Lyttleton Times* has made the latest contributions to our knowledge. He has been able to prepare, by means of a ‘caustic alkaline’ solution, fibres of the finest and most delicate kind, suited to chemical experiments, and capable of being solved without the slightest deposit of silicious residue.”

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MELVILLE BEVERIDGE COX.

BY G. P. DISOSWAY, ESQ.

Melville B. Cox was a native of Maine, and born at Hallowell, November 9th, 1799. When only eleven years of age, the sermon of an old eccentric Methodist preacher greatly delighted him by its simplicity and quaint illustrations, and it induced him to the daily, diligent study of the holy volume. In 1818 he embraced the Saviour, and from his earnest exhortation, he evidently promised future usefulness in the Church; and during 1822 he was admitted on trial into the New England Conference. After a few years labor, his health failing, he ceased his ministerial efforts awhile, and sought relief in the congenial climate of the South. In 1828 he married Ellen Cromwell, a young lady of excellent family and traits, near Baltimore. Thence he removed to New York and took charge of the *Itinerant*, a weekly religious paper; but soon losing his beloved companion, his health unfitted him for either bodily or mental efforts.

He next received a commission from Dr. Fisk as Agent of the

Wesleyan University, but soon abandoned it for ministerial relations once more, and uniting with the Virginia Conference, was stationed at Raleigh. Here his physicians soon interdicted further preaching, when his mind became impressed with missionary desires. At first he thought of the fields in South America, Bishop Hedding proposed Africa, and Bishop McKendree united in the same advice.

About this time—1832—a historical circumstance occurred here worth narrating. The Young Men's Missionary Society had been formed in New York, with the Rev. J. Summerfield for its president, Dr. Reese treasurer, and the writer its corresponding secretary. After solemn consideration and prayer, its Board determined to support a missionary in Liberia, and soon collected about one thousand dollars for the pious purpose. Our Church then had no foreign mission, and Dr. Reese, with the writer, was deputed to visit the venerable Bishop McKendree, at Philadelphia, with a request that he would select a man for that distant field of Christian labor. We performed the journey, and the Bishop deeply interested in the contemplated mission, replied: "Gladly will I grant your request, my dear young brethren, if I can find in the Church a volunteer for this new work."

The call was made for benighted Africa, and after awhile Mr. Cox came forward, and, in the month of May, 1832, received the appointment of missionary to the colony of Liberia, on the Western coast of Africa. On his way to embark, he visited the Wesleyan University, and bidding farewell to a young friend there, left the well-known message: "If I die in Africa, you must come and write my epitaph." "I will," was the reply; "but what shall I write?" "Write," he answered, "*let a thousand fall before Africa shall be given up.*"

On the 6th of November, 1832, Mr. Cox sailed in the ship *Jupiter*, from Norfolk for Africa, taking with him an African boy, whose freedom he had purchased with some money of his wife's estate. He reached Monrovia on the 8th March, very weak, ascending the hill to the Government house, leaning on the arm of the Rev. Mr. Pinney, also a missionary, but immediately commenced his important and manifold duties. He held the first camp meeting, it is imagined, on that continent, established a Sunday-school of seventy scholars, and finally succeeded in organizing the Methodist Church in Africa. But in a few short weeks, the missionary had reached the end of his earthly journey and toils. Reduced to a mere skeleton, he died on the Sabbath of July 21st, 1833, faintly whispering to his adorable Redeemer, "*Come! Come!*" And a short distance from the mission house, a neat monument marks the spot where repose the ashes of the first Methodist missionary to Africa. During his brief sojourn in that distant heathen land, Mr. Cox wrote *Sketches of Western Africa*, which was published in 1840, with a memoir of his life, by his brother, the Rev. G. F. Cox.

No one who ever saw Mr. Cox can well forget his peculiar appearance—of medium size, with a very pleasing, intelligent expression of face, but pale and colorless, seeming to mark him as one not long for the earth. But his bosom burned for the world's redemption, and with the holy spirit of a Brainerd or Martin, he counted not even his life dear to him if he could promote that blessed work. Brief as was his pilgrimage in Africa, it became long enough to accomplish great good, by exciting the missionary zeal at home, and enkindling it anew in the Church of Liberia. His short, useful course in Africa, and calm Christian death, created a universal mourning in the colony, and his memory will long remain precious and fragrant there.—*The Methodist.*

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MUHLENBERG MISSION, LIBERIA.

The forty-five children in the Mission can all read, except five, who have been quite recently received. Native children usually learn to read in six or eight months, with three hours schooling per day. Most of our children are fond of reading and are always glad when books and papers are sent them.

Our Sabbath school is progressing as well as I could expect under the circumstances. Mrs. Kistler, Mrs. Arnet, (the overseer of the culinary and washing department of the Mission,) and myself, are all the teachers for nearly sixty scholars. We cannot do justice to so many. Yet we do the best we can, praying the Lord to send more laborers. Some of our children commit thirty, forty, and sometimes fifty verses in one week, and recite word for word on Sabbath. I have a large class, who study and recite "The Consecutive Union Question-Book." Five of our scholars, two American boys and three Congoes, (two boys and one girl,) have fully consecrated themselves to God to be Missionaries. They are now rendering us considerable aid in teaching and conducting daily prayer meetings.

Our day school is in a flourishing condition. Three of the children give assistance in teaching. Some have made very creditable progress in reading, writing, mental and written arithmetic, geography, grammar, composition and declamation.

No additions have been made to the Church recently. I expect, however, soon to receive one native boy who has been raised in a Christian family, and has been attending church and Sabbath-school here. He was truly converted to God a few weeks ago. He ascribes his awakening to influences exerted on him at Muhlenberg. He wept bitterly on account of his sins. The good Lord bound up his wounds. He it is that was sent "To bind up the broken-hearted." Several of our own children will also be received.

Correspondence of the New York Evangelist.

LIBERIA AND THE ARABIC LANGUAGE.

BEIRUT, Syria, July 20, 1866.

EDITORS EVANGELIST:—Two days since I visited Abeih, in Mount Lebanon, to attend a meeting of the Board of Managers of the Syrian Protestant College. There were present Dr. Bliss, President of the College; the British Consuls from Beirut, Damascus, and Jerusalem; the American Consul from Beirut and four American Ministers. After the election of medical professors, Dr. Bliss read a letter which marks an era in the history not only of the Arabic language but of Christian Missions. The letter was written on board a steamer in the harbor of the ancient Joppa by a learned gentleman, a professor in a College thousands of miles to the westward, stating that he was "*en route* for Beirut to engage in the study of the Arabic language." This was not surprising, as Scotch and English professors not unfrequently visit Syria for this purpose. But the letter went on to state, that owing to the rapid extension of the Mohammedan religion in the western part of the Continent, and the consequent westward march of the Arabic language, it had become a necessity that those who are to educate the youth and train the future missionaries in that part of the world should know the Arabic language. And in view of this state of things, the writer, Prof. Blyden of the College of Liberia, had left Liberia in May, and after a brief visit in England, was now approaching Beirut.

In the afternoon before leaving Beirut, Prof. Blyden arrived at the house of Dr. Bliss, and we had the privilege of a few moments conversation with him. He is a black gentleman of refined and courteous manners and of no common degree of intelligence, and has come on this distant and difficult errand with an earnestness of purpose that gives promise of success. He states that in Liberia, they are constantly visited by Arabic-speaking people from the interior, with whom it is necessary that they hold communication, and this cannot be done without learning their language. It will also be necessary to train up young evangelists in the College of Liberia to carry the Gospel into the interior, and the Arabic language will be an indispensable preparation.

It may be remembered that a box of Arabic Testaments was sent a few years since to Western Africa to be forwarded to the Arabic-speaking races in the interior. Many thought at that time it was a wild caprice, and a Scotch clergyman told me at Abeih that when he heard Dr. Bliss state the fact in Scotland a year ago, he regarded it as simply absurd that the Arabic language could be so widely extended. The appearance of Prof. Blyden, however, convinced him that it was true, though a most remarkable fact.

It is not a little striking as connected with the providential history of Missions, that just when the long and patient toil of the American Missions in Western Asia is crowned with success in the completed

translation of the Word of God into the Arabic language, and when a great educational institution, the "Syrian Protestant College," has become firmly established in the metropolis of Syria, that an educated professor should come from the shores of Western Africa to Western Asia, to learn this language and carry back with him this Arabic Bible, and thus confront the Koran with the Bible in that distant land.

It is not impossible, nor even improbable, that students may yet be sent from Liberia to Syria to learn the Arabic language; and thus the Syrian College aid in evangelizing not only the West and South of Asia, but the North and West of Africa.

Truly yours,

H. H. JESSUP.

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THE MISSIONARY'S CALL.

My soul is not at rest: there comes a strange
And secret whisper to my spirit, like
A dream at night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done, and rendered up
Account. The voice of my departed Lord,
"Go teach all nations," from the eastern world
Comes on the night air, and awakes my ear.

And I will go. I may not longer doubt
To give up friends and home and idle hopes,
And every tender tie that binds my heart
To thee, my country. Why should I regard
Earth's little store of borrowed sweet? I sure
Have had enough of bitter in my cup
To show that never was it His design
Who placed me here, that I should live at ease,
Or drink at pleasure's fountain. Henceforth, then,
It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup;
I only pray, God fit me for the work;
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path
Till I my weary pilgrimage have done,—
Let me but know I have a Friend that waits

To welcome me to glory, and I joy
To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last,
In unattended agony, beneath
The cocoa's shade, or lift my dying eyes
From Afric's burning sand, it will be sweet
That I have toiled for other worlds than this;
I know I shall feel happier than to die
On softer bed. And if I should reach Heaven,—
If one that has so deeply, darkly sinned,—
If one whom ruin and revolt have held
With such a fearful grasp,—if one for whom
Satan hath struggled as he hath for me,
Should ever reach that blessed shore, Oh, how
This heart will flame with gratitude and love;
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

DR. NATHAN BROWN.

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A PLEA FOR AFRICA.

BY REV. H. H. HINMAN.

1st. Nearly all Africa is an open field, ready and waiting for occupation. There is not only a readiness on the part of the people to receive Missionaries, but in many instances an earnest desire to have them come among them. This is not because they appreciate Christianity, but because they value the benefits and blessings of civilization which attend and result from the establishment of Christian Missions. There is often an earnest desire on the part of the chiefs and leading men to have their children educated, and especially that they should learn to read and write in the English language. There is an entire willingness to give up their children to the exclusive control of the Missionaries, and that they should be instructed in the Christian religion.

2nd. The Africans generally do not worship idols; nor have they any system of religious belief which they are disposed to defend; and hence there is no pride of opinion that would serve as an obstacle to the reception of the Gospel. On the other hand, Africans hold many fundamental truths. Among them they recognize the existence of God, who is the Maker and preserver of all things, who is a Spirit, and the Father above.

3rd. There is in the African mind a disposition and an adaptation to conform to the habits of civilized life; such as is not seen among the Indian tribes or other heathen people. They acquire a knowledge of the English language, and of the mechanic arts, with great

facility; and as a general fact, learn the ordinary branches of an English education with a good degree of readiness.

4th. There is a widespread and general prevalence of the English language on the West Coast of Africa, and this knowledge of the English language is steadily increasing. To all human appearance, it is to become the prevailing language of West Africa, and perhaps of the interior. It would seem as though God had prepared the way for the spread of the Gospel by giving to the people a language rich in evangelical literature.

5th. Commerce is opening up the undeveloped resources of Africa, and bringing all parts of the country into comparatively easy and frequent connection with the civilized world. Commerce carries with it the germs of civilization, and prepares the way for the introduction of the Gospel. The Niger is being navigated by steam, and the banks of that great river are already the theatre of successful missionary effort.

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TOPOGRAPHY OF AFRICA.

The explorations made within the last fifteen years have subverted all the old ideas of the physical geography of Africa. Before that its interior had been supposed to be a vast expanse of parched and burning sand. It is now known to be an elevated plateau, sloping from the centre down toward the surrounding oceans. From the lower rim of this plateau there is all around another swell varying greatly in width, through which the streams escape to the sea. On the northern and southern sides the swell consists of elevated sandy deserts—Sahara on the north, Kalahari on the south. On the eastern and western sides are mountain ranges sometimes rising to a considerable elevation. Thus Kili-mandjoro, in the eastern coast range, within three degrees of the Equator, appears to pass the limits of perpetual snow, an elevation of probably 20,000 feet; more than three times the height of the loftiest summit in North America east of the Rocky Mountains; 2000 feet above the highest peak in this range; as much below the three or four highest peaks of the South American Andes; twice as much above the highest peaks of the Alps; and greatly exceeded only by five or six of the highest summits of the Himalaya range. The central plateau, thus bounded, may be roughly put down as extending from 20° south latitude to 20° north latitude—say 2500 miles. Its breadth, north of the Equator, is double that south; probably 15°, or 1000 miles, would be an approximate average. This central plateau thus has an area of about 2,500,000 square miles; a little less than a quarter of all Africa, and about equal to the practically habitable portions of Europe or of the United States. Geographically the whole lies within the tropics; but owing to the elevation, the climate and productions belong mainly to the southern temperate zone—that part of the United

States from Louisiana to Virginia. Physically, the portion of the plateau with which we are in a measure acquainted resembles North America in its fresh-water lakes, and India in its hot, humid lowlands, jungles, and cool highland plains. That there is a watershed across this whole plateau, very near, but probably a little south of the line of the Equator, may be considered certain. The probability is, Barth to the contrary notwithstanding, that it is a lofty mountain chain. At all events it is certain that the Nile, the Benuwe, and the Zambesi, whose head-waters can not be far distant, reach the ocean at opposite sides of the continent. Livingstone not inaptly compares the conformation of the continent to that of a "wide-awake" hat, with the crown a little depressed, and the brim considerably turned up in parts.

The Lake region, as far as we know it, lies between 15° south latitude, the southern extremity of Lake Shire, and 4° north of the Equator, the northern extremity of the Luta Nzige, which Speke thought a mere lagoon flooded by the back water of the Nile; but which Baker, who has since visited it, finds a magnificent sheet of water, to which he has given the name of "Albert N'yanza," as Speke gave that of "Victoria N'yanza" to his lake, the head of which lies 4° south, and a little to the east. N'yanza is an African word meaning simply "lake." Each of these explorers seems to be sure that from his "N'yanza" flows the main affluent of the Nile. In our judgment, all the waters that could be supplied by both would be required to form such a river as the "White Nile," as it appears at Khartoum, 1000 miles northward, where it joins the "Blue Nile" from Abyssinia; from which point downward we really have a definite knowledge of the great river of Egypt. Two hundred miles westward from Speke's "Victoria N'yanza" lies Burton's Lake Tanganyika, its northern extremity in 3° of south latitude, and reaching southward about 5° , or 350 miles. "Victoria" and "Albert" certainly, and Tanganyika probably, have their outlet, running due north, in the Nile, emptying into the Mediterranean. Victoria lies 3,740, and Tanganyika 1,844 feet above the level of the ocean. Lake Nyassa, which was pretty thoroughly explored by Livingstone, has its head in about 11° of south latitude; it empties through the Shire and Zambesi into the Indian Ocean. The water-shed of the plateau, therefore, must here lie between 8° and 11° south of the Equator. Nyassa lies 1,300 feet above the sea; it is 210 miles long, with an average breadth of 26 miles, and is from 90 to 600 feet deep. Its area, therefore, 5,460 square miles, does not vary greatly from that of Lake Ontario. Tanganyika is somewhat larger, and "Albert" three times as large, approximating to Lake Huron.

Besides these, there are evidently many other collections of fresh-water. The Lake region of Africa, therefore, comes next, though with a wide interval, to that of North America.—*Harper's Monthly*.

From the (Barbados) West Indian.

THE ENGLISH UNIVERSITIES' MISSION.

ZANZIBAR, EAST AFRICA, April 30th, 1866.

MY DEAR —: On Bishop McKenzie's death, I was consecrated for the Universities' Mission in Central Africa, and have been out here nearly three years.

The origin of the Mission was due to Dr. Livingstone's vivid representations of the suitability of the Zambesi country for every conceivable enterprise, and so, in very great haste, the Universities organized an expedition to take possession of the land in the name of the Lord. It would be a sad and weary task to go through all the manifold difficulties which have attended this scheme from its first setting out, until our arrival here. Death, and famine, and pestilence, and war, and the slave trade, all combined to do their worst. In four years, more than £18,000 had been expended, and it could scarcely be said with truth, that any beginning had been made in the great purpose for which the missionaries had left England. The country was wholly unsuited for European constitutions, and the whole of its coast was in the hands of a bad class of Portuguese. I was abundantly satisfied on joining the Mission station, that the only possible course open to us, as a Church of England Mission, was to retire, and this I did at once.

I am now here, with at present one clergyman, a school-mistress, my own sister, and a nice young layman, who is nominally a carpenter, but socially superior to what that word would suggest. We have twenty-four boys and girls, whom we are training for, we hope, future work on the main-land. The former, my especial charge, are very nice, promising fellows. By little and little we shall add to the number of our present little party, and as soon as we are reinforced from home, we shall cross over to the Main-land and begin our first station there, and so, on and on, as God gives us power and opportunity. It is startling to find that from Cape Gaudafui, at the entrance of the Red Sea (to go no further North) down to Natal, there are but three Missionaries on the main-land committed in any way to the conversion of the heathen, two of these are Wesleyans, and by a series of untoward accidents, have not yet commenced their work. The other is a good German, who has been here for twenty years, and is an agent of the Church Missionary Society. His name is Nebman.

I am deeply convinced that the evangelization of Africa must be eventually undertaken by her own sons. To say that they are incapable of it, is to say that God has peopled nearly a quarter of the world with those who are incapable of transmitting and teaching that revelation which can alone bring it to Himself. The very assertion seems to me, to be inconsistent with a belief in His goodness and wisdom. Let man's estimate be what it may of negro capacity, we may well rest satisfied that it is sufficient for all the purposes of

the Divine Economy. And my own experience assures me that we have good materials here for the formation of a native Ministry. I am abundantly satisfied with the progress which my boys have made.

WILLIAM GEO. TOZER, *Missionary Bishop*.

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From the Episcopalian.

THE DIOCESE OF MESURADO.

For some time past, it has been the settled conviction of all who have labored or been interested in our Mission to the West Coast of Africa, that the interests of the Episcopal church in that country would be greatly advanced by the establishment of a Diocean organization. This conviction was clearly expressed at the last General Convention, by that body enacting a canon providing for the erection of Dioceses within the jurisdiction of Foreign Missionary Bishops.

Immediately after the adjournment of the Convention, at a meeting held in the city of Philadelphia, a committee was appointed to devise a plan, whereby the benefits of the said canon might be extended to the Episcopal church in Liberia. The Foreign Committee at once gave their approval to the project, and set apart Mesurado county as the most favorable place for the organization of a Diocese; a county in which Monrovia is situated, and which contains about *two-thirds* of the emigrant population of the Republic, besides the most intelligent native tribes on the coast.

Under these favorable auspices, the Philadelphia Committee immediately issued a circular stating the object of their organization and appealing for the necessary funds, which was sent principally to the churches in New York and Philadelphia. In response to that appeal the Committee have received about two thousand dollars, which has enabled them to assume the support of three out of the four clergymen now laboring in that county, thus placing them above the necessity of turning to any secular employment to obtain a support for their families—a practice to which they have heretofore been driven on account of the poverty of the people to whom they ministered. One of them in writing to the Committee, says: "I have been struggling on since 1850 without any support, and now that you and your friends are looking with compassion on us, I say it is a God-send."

Since Bishop Payne's arrival in this country he has expressed to the writer of this article his gratitude at the Committee's action, and added, he "heartily wished that there were similiar Committees for all the counties, to bring their wants to the attention of the public." That these men should have continued their labors for the cause of Christ under such trying circumstances, is highly creditable to their piety and zeal.

To support these clergymen and to add to their number intelligent

colored men, as the needs of the church shall require, and thus prepare the way for the permanent establishment of our church in that county, is the object of the Committee.

By prosecuting the work now with energy, in a few years some of the parishes will not only become self-supporting, but it will secure for our church a chief place of influence in the Republic, and hasten the evangelization of Africa; for, in the language of one of her most gifted sons—"The continent of Africa is to be reclaimed for Christ through the agency of the civilized black man; by organizing the native labor around them; by introducing and regulating law among them; by gathering their children into schools, in order to train their intellects; by making them a civilized and Christian people; by incorporating them into the Republic as citizens, and into the Church of God as brethren."

To enable the Committee to carry out their designs, they will need five thousand dollars annually.

J. K. M.

PHILADELPHIA, Sept. 6th, 1866.

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THE COUNTRY EAST OF LIBERIA.

The fact has been published that Mr. Baker has been knighted as an acknowledgment of his eminent services to geographical science. Speke and Grant deserved and received high honor for their long and laborious exploration of the interior of Africa, and for the discovery of the Victoria Lake, from which, it is believed, one of the chief sources of the great river of Egypt took its origin. Those who have not read the volumes need to be informed that in descending the Nile, they left the river at a certain point, and struck it again some seventy miles below. The increased size of the stream at this latter point led to the inference that it had received a new supply from the west, and, when a few weeks later they met Mr. Baker at Gondokoro, they most generously furnished him with all the advice and information in their power to assist him in exploring that part of the river which they had omitted. Mr. Baker, accompanied by his wife, a young lady of rare courage and energy, had gone up the Nile, hoping to meet Speke at a higher point. But when this meeting occurred, he at once resolved to finish the great work, and accordingly proceeded on that extraordinary journey of which his book gives such an interesting account. The result is known to the world, in the discovery of the Lake Albert, lying northwest of Speke's Lake Victoria, equaling, if not surpassing it in size, and furnishing, probably, a complete explanation to the mysterious rise and fall of the old river. The barren honor of knighthood was the very least which could be done for one who has thus given the final answer to a question which had puzzled the wise men of almost every generation and nation from the days of Moses to this century.

Is it not possible that Americans may be found to enter the country inland from Liberia, and that our Government will devise means to encourage such enterprize? The peculiar relations of the African Republic to that region and to the United States render it an inviting and valuable field for thorough investigation. The rewards which Governments reap from the encouragement of exploring expeditions are neither few nor small.

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INDEPENDENCE DAY AT SAVANNAH.

A correspondent of the *Loyal Georgian*, writes as follows in regard to the late celebration at Savannah, Ga., of the eighteenth Anniversary of Liberia's Independence :—

The 26th of July being eighteen years since Liberia has been recognized as an independent government, the colored citizens, who have for ten years celebrated that day, had determined to make a grand and imposing demonstration on that day; and at ten o'clock that morning the various fire companies and societies appeared on the ground, and were formed and marched to Bradley's farm, across the canal. Arriving on the ground, they formed a hollow square around the speaker's stand, when Mr. Charles L. De Lamotta announced that the services would open with the singing of the 2d hymn, "Before Jehovah's awful throne." The Rev. Taylor, of the A. M. E. Church, offered prayer to the Throne of Grace; after which Rev. James M. Simms read the Liberian Declaration of Independence. The chairman introduced to the audience Rev. Anthony L. Stanford, orator of the day, who entertained his large audience for three-quarters of an hour in an eloquent address, which the pen of the humble writer cannot justly portray.

After the address, Professor James Porter stated that we would close by singing a hymn, after which such ladies and gentlemen as had tickets would repair to the table, where a sumptuous repast awaited the mercy of the party present.

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OUR OWN PACKET.

We have the great satisfaction to announce that we have purchased the clipper ship *Golconda*, 1016 tons, for carrying emigrants to Liberia, from funds set apart for that purpose.

The *Golconda* is some three hundred tons larger than our former packet, the *Mary Caroline Stevens*, is reported as a rapid sailer, and will be immediately fitted out for the comfortable passage of emigrants, for which her size and construction admirably adapt her.

We intend to dispatch her from Boston about the middle of October; and to touch at Charleston for emigrants, of whom some six

hundred, out of nearly twelve hundred applying, are expected to embark on her, leaving that port, say November 1. A few cabin passengers can be taken if immediate application be made at this office.

The Golconda takes the place of the packet Mary Caroline Stevens. We expect full employment for her in carrying emigrants to Liberia, and in shipments of the commodities of that Republic to this country. A new era seems to dawn upon Africa and her children!

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GREATLY INCREASED FACILITIES.

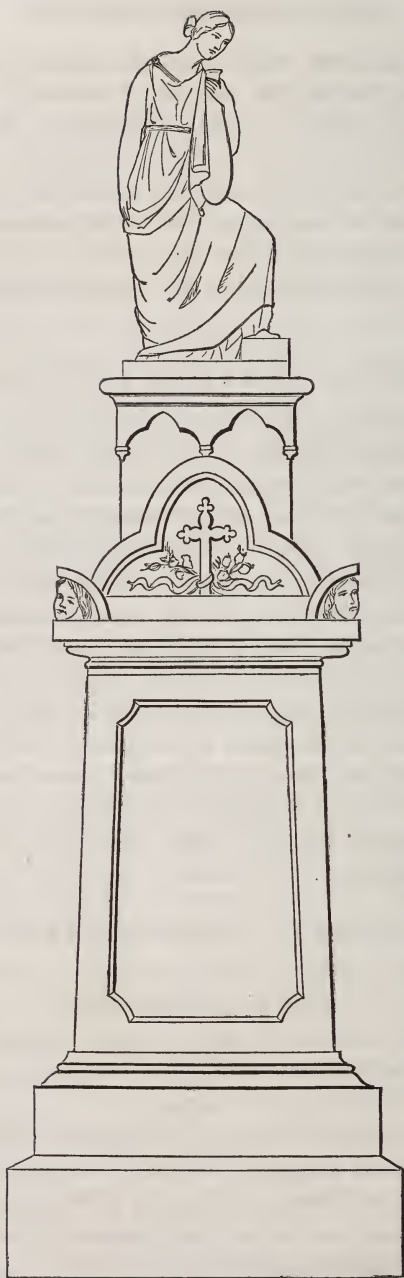
The rapid growth of the trade of Liberia is being responded to by increased shipping facilities. The firm of Messrs. A. S. & W. G. Lewis, Boston, have already dispatched the brig Times—said to be the forerunner of a line of four vessels from that City to the Liberian settlements. The brig Ann is now loading at New York, to sail early in October for the same destination—her owners, Messrs. Ogden & Roberts, intending her as a regular trader. And the American Colonization Society have purchased the superior ship Golconda, over one thousand tons, with a view to afford passage to industrious and worthy people of color who desire to improve their condition in the only Republic of the race. The latter will make two voyages each year, leaving the United States November 1, and May 1. Upwards of a thousand “freedmen” have applied to the Society for a passage this fall. Many others are getting ready to embark next Spring.

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MONUMENT TO HILARY TEAGE.

We are under obligation to that earnest friend of Liberia, Edward S. Morris, Esq., 916 Arch Street, Philadelphia, for the accompanying picture of a beautiful monument, in white marble, which is soon to be shipped for Monrovia, to be placed over the earthly remains of the REV. and HON. HILARY TEAGE.

The worthy Commissioner and Consul-General from our Government to the African Republic, the Hon. Abraham Hanson, suggested and contributed liberally to this mode of commemorating the life and services of one, who not only distinguished himself as a minister of the Gospel, but whose patriotism and talents, as a statesman, had special influence in preparing the Declaration of Independence of



MONUMENT TO HILARY TEAGE.

Liberia. A sister of the deceased has given Fifty Dollars, and Mr. Morris has been encouraged to hope that the amount which he has assumed in this interesting case, will be soon made up by the friends of rare human genius, of the colored race, and of Africa.

The monument is ten feet in height, with base three feet two and a half inches square, and surmounted by a well-executed female figure, holding an urn. It is in seven pieces, so as to be easy of movement, and can be readily erected on reaching its destination.

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NUMEROUS AND PRESSING APPLICATIONS.

Never, perhaps, in the history of the American Colonization Society—now in the Fiftieth year of its existence—have the calls upon it for help to remove to Liberia, been more numerous and pressing than at the present time. In addition to many who are seeking passage in the coming Spring, the applications received for emigration this fall include NINE HUNDRED AND NINETY-EIGHT persons—from the following named localities :

Knoxville, Tennessee.....	200
Sparta, Georgia.....	46
Macon, Georgia.....	288
Columbia, South Carolina.....	205
Newberry, South Carolina.....	200
Bertie County, North Carolina.....	25
Abingdon, Virginia.....	16
Albemarle County, Virginia.....	12
Chillicothe, Ohio.....	6

998

These are spontaneous movements—produced by repulsions *here*, and attractions *there*. Some feel that whatever rights may be accorded them in this country, their condition and that of their children will be vastly improved by removal to Liberia. Others desire to join their relatives and acquaintances who have written for them to come over and share their blessed privileges. Shall their wishes be gratified ? They are highly recommended for intelligence, morality and industry. Dr. E. M. Pendleton, who has manifested much interest in the company at Sparta, Georgia, remarks in his letter of September 10th, “The emigrants are families of men, women and

children, some mechanics, some farmers, most of them the better class of Freedmen, can read and write and are intelligent and religious. I doubt not many will follow next Spring."

Under date of September 12, the Rev. W. H. Robert thus speaks of the applicants at Macon, Georgia: "I think they are very worthy and reliable men, and trust they will be a blessing to Africa. We will be able to form those Baptists of them who go out now, (30 or 40,) into a church, and ordain a pastor for them, who will accompany them—Rev. Jack Robinson—a good preacher, and I think an humble and devoted Christian man. He reads well, and I think will be useful."

We appeal to the friends of benighted Africa and of the colored race in our midst for the means to colonize these waiting, anxious hundreds. We have purchased a ship, with money from our special "Ship Fund," and purpose sending about six hundred of these people in her on the first of November next. To afford them a free passage, and support, house-room, and attendance for six months after landing, will cost, at the existing rates for provisions, sixty dollars per capita, or thirty-six thousand dollars. Donations of any amount are invited and will be gratefully received by the Rev. William McLain, D. D., Financial Secretary, or William Coppinger, Corresponding Secretary of the American Colonization Society, Washington, D. C.

The colored population have been our sturdy laborers to fell the forest, and make the wilderness bud and blossom as the rose. Now, that a part of them want to settle a virgin continent, where the sugar mill never stops, the cotton plant is perennial, and coffee grows luxuriantly, let them be helped liberally.

Enable the Society to send the present applicants, and as many more several times a year, and a great benefit will be conferred upon deserving individuals, and a promising English-speaking nationality—modelled after the free institutions of our own country, without inflicting any perceptible loss upon ourselves. That it may be able to do so, we ask that contributions be generously made to the cause.

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TWENTY-SIXTH OF JULY ON MOUNT LEBANON.

The nineteenth Anniversary of the Independence of the Republic of Liberia, was celebrated by the American Missionaries on Mount

Lebanon with appropriate religious services. Professor Blyden, of Liberia College, who is now on a visit to the Holy Land, delivered the Address.

The celebration was held in the Mission Church in the village of Abeih. The exercises opened with prayer by Rev. H. H. Jessup. Rev. Samuel Jessup presided at the Melodeon. Among the missionaries present were Rev. Daniel Bliss, D. D., President of Syria Protestant College, and Rev. W. M. Thomson, D. D., author of "The Land and the Book." The United States Consuls of Beirut and Cairo, were also present.

At the conclusion of the Address, which was listened to with undivided attention, Rev. Dr. Thomson proposed a few questions to the speaker to elicit, for the benefit of those present, some additional information about Liberia. The Doctor then expressed the deepest interest in the subject of the introduction of Arabic literature into Liberia, referred to in Prof. Blyden's Address, and said he hoped that the way might soon be opened to bring out so desirable a result.

After the benediction by Rev. Mr. Robertson of the Scotch Mission, the meeting dispersed. The Ladies of the Mission made quite a holiday of the day—making and receiving calls, and giving entertainments, &c.

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LIBERIA AND SYRIA.

Professor Blyden of Liberia College, having visited England and some places of interest on the Mediterranean and on the Nile, in Egypt, including the far-famed Pyramids, is now spending a few months on Mount Lebanon, in Syria, among the American missionaries there, both for the purpose of recruiting his health and of gaining some insight into the Arabic language, which is vernacular there, and which it is intended to introduce as one of the regular branches of instruction in Liberia College, on account of the intercourse which, through its means, may be had with the numerous Mussulmans interior of Liberia.

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DEATH OF HON. CARLOS COOLIDGE.

The American Colonization Society has experienced a great loss in the death of HON. CARLOS COOLIDGE, L. L. D., which took

place at his residence in Windsor, Vermont, on Wednesday, August 15, after a short illness. Years ago he advocated its claims in the prints and by public addresses, and has from the beginning been one of the foremost in that State in promoting the enterprise. In one way or another he has been connected with and prominent in the Vermont Colonization Society almost from its formation. His faith in Liberia as an instrument of good to Africa and the colored race has never wavered. In his strength he maintained this through a long public life, and in his declining age his faith in it did not falter.

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ITEMS OF INTELLIGENCE.

DEATH OF HON. EBENEZER FLOWER.—We regret to record the death of Hon, Ebenezer Flower of Connecticut. Mr. Flower had for many years been a faithful officer of the Connecticut State Colonization Society, and a regular and cheerful contributor to the cause; and he has repeatedly been present at the Annual Meetings of our Society as a Delegate from that State.

THE COMPANY OF AFRICAN MERCHANTS' steamer *Mandingo*, arrived at Liverpool on Wednesday, August 8th, after a very rapid passage from the West Coast of Africa. She brought 4,948 sovereigns, 1,518 ounces of gold dust, 1,440 dollars, and 5,020 francs in specie, a large cargo, and 43 passengers. Her dates were Benin, June 24, Fernando Po, July 3, Camaroons, June 30, Old Calabar, July 2, Brass River, 6th, Bonny, 6th, New Calabar, 6th, Lagos, 10th, Accra, 12th, Cape Coast Castle, 14th, Cape Palmas, 15th, Sierra Leone, 20th, Bathurst, 24th, Teneriffe, 29th, and Madeira, 31st. The Company paid on the 26th of July, half a-year's interest on their shares, at the rate of 8 per cent. per annum, as in 1865.

HONORS TO AFRICAN EXPLORERS.—The British Government has conferred the honor of knighthood upon Mr. Baker, the African traveller, and that of Commander of the Bath upon Captain Grant, the companion of Speke in his African expedition.

GABOON MISSION.—Mr. Walker writes of little apparent success in the mission work, though they "never had larger or more intelligent congregations than now." Thus the seed is sown, and he hopes for more fruit in the future. He had recently been up the river as far as Boma, a Paywe town. The people "call loudly for a teacher; but no one is found of faith and self-denial enough to go there." At Nengenenge he had a congregation of about fifty, morning and afternoon, "but that is much more than the average." The boys' school at Baraka now numbers 35 pupils, (15 of whom are boarders,) and the girls' school, 30.

CORISCO MISSION—Rev. Mr. De Heer, of the Presbyterian Board, wrote "God is continuing to bless us. At our January communion, three persons united with the church, and in this month, April, I have had the joy of baptizing four more rejoicing converts. These latter are from two tribes. On the afternoon of the same day, two young men who have been under my instruction for more than a year, and who are exemplary Christians, were set apart as Bible readers, and have gone to the field assigned to them on the main-land. Several others are preparing with a view to the same work."

A BELL FOR AFRICA.—There is now at the Missionary House, Boston, a bell, having upon it this inscription:—"Presented to Africa, by her sons and daughters in Jamaica, May, 1866, 'To CALL THE HEATHEN TO COME TO CHRIST.'" The story of the bell is briefly this. A poor freedman in Jamaica, on his dying bed, requested his wife to take something from his effects and purchase a bell, and send it to Africa, "To call the heathen to come to Christ." With much difficulty, after the husband's death, the widow raised twelve shillings for this purpose, which she handed to Rev. T. B. Penfield, then laboring among the freedmen there. As twelve shillings would purchase but a small bell, Mr. Penfield presented the case to his congregation, and enough was contributed by others to make up the sum of about \$85, which he brought to Boston, and with which the bell was purchased.

THE NORTH-GERMAN MISSIONARY SOCIETY sent, last year, in their two ships from Bremen, ten white persons to their field of operation on the Wolta river, in West Africa. Every year new supplies of missionary laborers have to be sent to fill vacancies created by the death, disease, and the return of missionaries. The work of Christianizing and civilizing in this field is surrounded with great difficulties; yet the missionaries work on with wonderful patience. Twenty new members were added during the year, and sixty-four Africans were under instruction. In the schools there are 135 children. At Wegbe a small seminary even has been founded, to educate and prepare native missionaries; and a number of tracts have been translated into the native tongue.

Receipts of the American Colonization Society,

From the 20th of August, to the 20th of September, 1866.

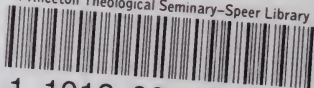
MAINE.		CONNECTICUT.	
By Rev. Franklin Butler, (\$2.)		By Rev. J. R. Miller, (\$185.)	
Saco—E. P. Burnham, Esq...	2 00	New Britain—Henry Stanley	20 00
NEW HAMPSHIRE.		BRIDGEPORT—F. Wood, \$10.	
By Rev. Franklin Butler, (\$52.)		S. H. Wales, S. Titus, J. C.	
Plainfield—Joseph Johnson...	2 00	Loomis, Mrs. P. T. Bar-	
Portsmouth—A Friend.....	50 00	num, ea. \$5. N. Beardsley,	
		Miss T. R. Ward, Miss S.	
		C. Ward, ea. \$1.....	33 00
VERMONT.		Lebanon—Jabez Fitch, Miss	
Cornwall—Barlow L. Rowe..	2 10	Abby Fitch, ea. \$10. L. L.	

Huntington, J. Mason, Dea.		Samuel Nicholson, ea. \$10.	
E. Huntington, ea. \$5. Mrs.		J. P. Browning, J. L. Row-	
Dr. Green, Miss Julia Max-		and, ea. \$5. Mrs. Geo.	
well, Hart Talcott, ea. \$2.50		Horter, \$1.....	31 00
Judge Dolbeare, \$2. A lit-		Camden—Cash.....	5 00
tle boy 10 years old, 50c...	45 00	Hightstown—J. H. Jameson...	1 00
Thomaston—Mrs. S. Thomas,		New Brunswick—Col. in Pres.	
\$10. Dr. W. Woodruff, \$3.	13 00	Church.....	25 00
Plymouth—George Langdon,		Newark—Cornelius Walsh,	
A. C. Shelton, ea. \$5.....	10 00	\$25. Peter Sanford, \$10.	
Terryville—Mrs. Semantha		G. B. Moore, R. Backus, H.	
Terry, \$5. N. T. Baldwin,		H. Miller, P. Dickinson,	
\$3.....	8 00	Gen. Runyon, J. J. Ross,	
Birmingham—E. N. Shelton,		ea. \$5. Edw. Sealy, \$3.	
R. N. Bassett, L. DeForest,		J. C. Ludlow, \$2. R. T.	
ea. \$10. H. Somers, Dea.		Brown, Elias Francis, ea.	
David Bassett, ea. \$3. Wil-		\$1. H. E. Granniss, \$2...	74 00
lis Hotchkiss, \$2. Capt.		Springfield—Col. in M. E. Ch.,	
Robert May, T. G. Birdseye,		\$30, to constitute their pas-	
ea. \$1. J. W. Shelton,		tor, REV. WM. N. SEARLES	
Mrs. N. B. Sanford, ea. \$5.		a L. M. Col. in Pres. Ch.	
Joseph Arnold, \$1.....	51 00	\$23.34.....	53 34
New Haven—James Brewster,	5 00	Jersey City—F. B. Betts.....	25 00
	185 00		\$478 23
NEW YORK.		DISTRICT OF COLUMBIA.	
Poughkeepsie—Mrs. M. J. My-		Washington—Miscellaneous...	695 71
ers.....	25 00	MISSISSIPPI.	
By Rev. Dr. Orcutt, (\$25.)		Port Gibson—Balance on final	
New York City—Daniel Lord,	25 00	settlement—for sale of land	
	50 00	bequathed by Capt. Ross,	
NEW JERSEY.		thro' Hon. H. T. Ellett.....	297 50
By Rev. Dr. Orcutt, (\$478.23.)		KENTUCKY.	
Morristown—J. Couper Lord,		Boyle County—Legacy of J.	
\$50. FRED'K G. BURNHAM,		L. Crawford, \$1000. Less	
\$30, to constitute himself a		expenses, \$50.....	950 00
L. M. Theo. F. Randolph,		OHIO.	
\$25. Mrs. E. H. Tichenor,		Xenia—Annuity of John Van	
\$10. Mrs. Gordon Burn-		Eaton, thro' J. C. McMillan,	
ham, C. H. Mulford, L. B.		Esq.....	10 00
Ryers, Cash, W. S. Babbitt,		FOR REPOSITORY.	
J. C. Hines, J. M. Blachly,		NEW HAMPSHIRE—Peterboro—	
Mrs. Richardson and Mrs.		Reuben Washburn, to Aug.	
Donaghe, Messrs. Ayers, ea.		1, 1867.....	1 00
\$5. M. C. G. Witte, \$6. M.		NEW YORK—New York City—	
Mitchell, \$4. Miss M. A.		N. T. Spear, to Jan. 1, '67,	
Johnes, \$3. C. G. Hazel-		thro' J. M. Goldberg.....	1 00
tine, \$2. Miss M. A. King, \$1	176 00	NEW JERSEY—Elizabeth—Lau-	
Jamesburg—F. H. Holmes, \$30,		ra Crittenton, to Aug. 1, '67.	1 00
to constitute his daughter,		OHIO—Xenia—J. C. McMillan,	
Miss R. F. HOLMES a L. M.		to Jan. 1, '67.....	1 00
Col. in Pres. Ch., \$21.19...	51 19		
Amboy—Col. in M. E. Ch....	10 00	Repository.....	4 00
Long Branch—Col. in. M. E.		Donations.....	769 33
Church, \$17.39. Village		Legacies.....	1257 50
M. E. Church, \$5. Atlan-		Miscellaneous.....	695 71
ticville M. E. Church, \$4.31.	26 70		
Haddonfield—C. L. Willits,		Total.....	\$2726 54

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